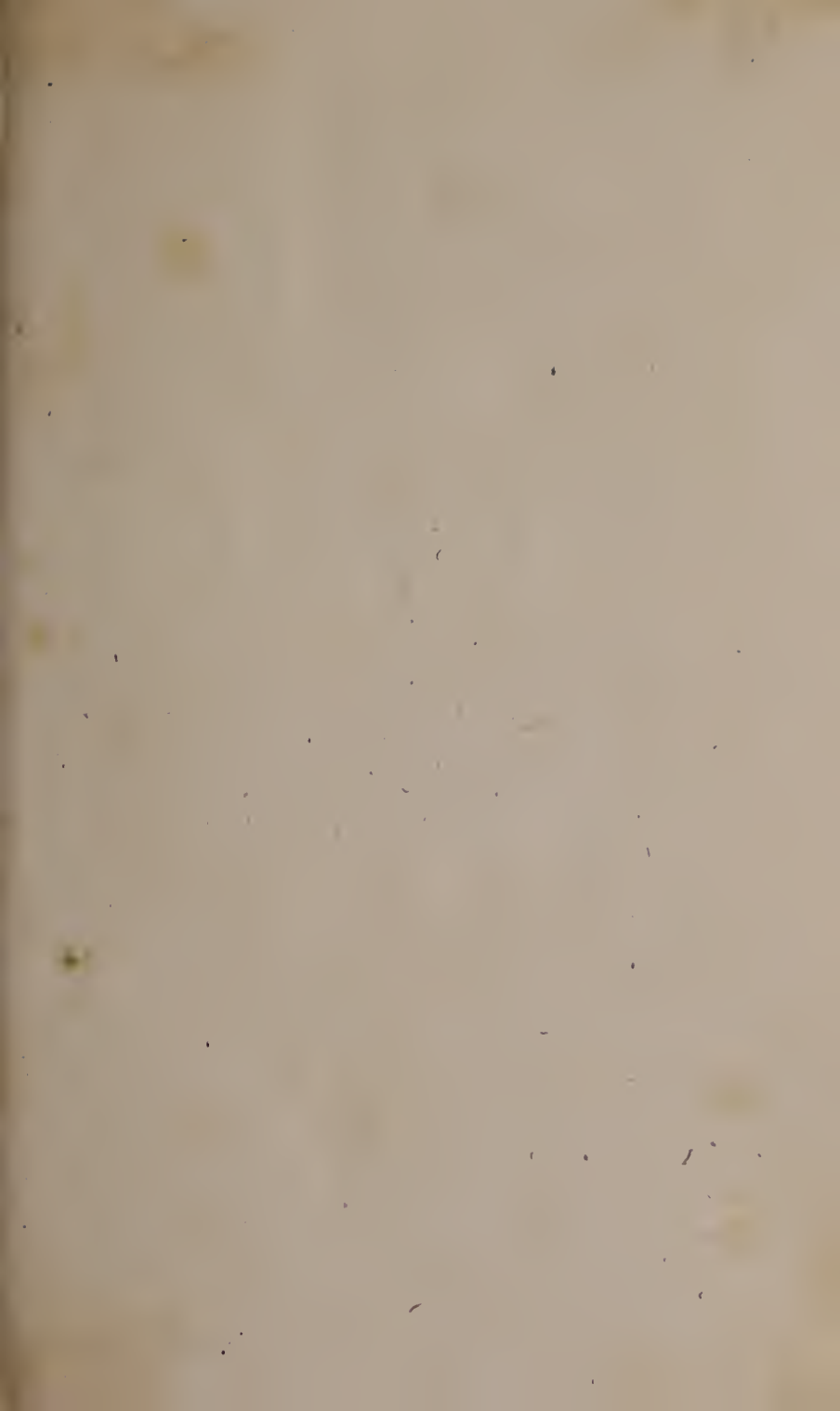


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THE
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VOL. XXXIV—1858

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THE AFRICAN REPOSITORY.

VOL. XXXIV.] WASHINGTON, SEPTEMBER, 1858.

[No. 9.]

The American Colonization Society at its origin; FIRST MEMORIAL CP.

A friend recently invited our attention to the first memorial addressed by the American Colonization Society to Congress, during the first year of its existence. We have reperused it with special gratification, and now present it to our readers, confident that they will admire its patriotic and comprehensive views and the inspiring beauty and philanthropy of its sentiments. It bears the signature of the first illustrious President of the Society, the Hon. Judge Washington. It was received by the House of Representatives and referred to a select committee, who submitted a report favorable to the object of the memorialists, and recommending that inquiries should be made by the Government and preliminary measures adopted in furtherance of the philanthropic work of the Society and for the suppression of the African slave trade. The Society waited not for the action and aid of Congress, but proceeded to raise the

funds and send two well qualified agents, Messrs. Samuel J. Mills and Ebenezer Burgess, to the coast of Africa, to visit and confer with the authorities of Sierra Leone, to examine various points of the coast, select an eligible site for a colony, and secure from the chiefs or kings of the country the right to found upon it the contemplated settlement. Mr. Mills died on his return to the United States, but his journal and the observations of his associate animated the hopes and efforts of the Society. The information derived from this mission was communicated to Congress in an able and eloquent letter dated January 23d, 1819, signed by the venerated names of E. B. Caldwell, Walter Jones and F. S. Key. This letter with the accompanying documents, was referred in the House to a select committee consisting of Messrs. Mercer, Mills, and Campbell, and both letter and documents printed at its expense.

On the 30th of December, 1817, Mr. Mercer moved in the House the following resolution :

“Resolved, That the committee to whom was referred the memorial of the American Colonization Society be instructed to inquire into the expediency of making such further alterations in the laws prohibiting the citizens of the United States from engaging in the African slave trade, as may more effectually cause [secure] their intended operation; and that the said committee have leave to report by bill or otherwise.”

On the 18th of April, 1818, Mr. Mercer, as chairman of a committee to whom had been referred the memorial of the American Colonization Society, made a report corresponding in the extent of its aims, the liberality and benevolence of its sentiments, and its elevated purposes and hopes, to the expressed views of the Society. The labors of this eminent and now lamented Virginian, were unabated until by the passage of the act of Congress of the 3d of March, 1819, for prohibiting the slave trade, the generous appropriation for carrying it into effect, and the just yet liberal construction placed upon this act by the then President, Mr. Monroe, means were supplied and measures taken under the auspices of the Government for laying the foundations of that African Colony, since declared the independent Republic of Liberia. And is it possible for any man of candor, who rejoices in the truth and in well doing, to turn

his thoughts to what has been accomplished in so brief a period in the progress of that Republic, and not acknowledge the Divine Hand in its rise, government, enlargement, influence, and prosperity.—Alas, that human opinions are so frequently founded upon prejudice, and not upon reason, and that to *Truth itself* the selfish and proud passions of man cherish the most invincible hostility. The Word and the experience of the Son of God instruct us that hatred may be intense without a cause, and that where the master of the house is called Belzebul his disciples will not escape without reproach.

If any of the friends of our good and great cause meet with those who question its utility, misrepresent its character, insinuate doubts or opposition which they secretly wish were certainties, and gladly propagate evil rumors, trusting they may hereafter prove ascertained facts; these arts of those who in deceiving are being deceived, are explained by the words of the Holy Scriptures:—“He that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth because that darkness hath blinded his eyes.”

In these days of the blessed visitation of Divine Grace, we may expect mighty and beneficent changes in our nature, which begun in individual souls must spread its holy charities, its serene illuminations and

renovating power through churches, societies, and nations. May the men of God speedily become an innumerable multitude, and Truth no longer fallen in the streets assert her supremacy over all the inhabitants of the earth! Speaking of Sir James McIntosh, Sidney Smith said, (in a letter to the son of Sir James.)—

"The first points of character which every body noticed in him, were the total absence of envy, hatred, malice and uncharitableness. He could not hate, he did not know how to set about it. The gall bladder was omitted in his composition, and if he could have been persuaded into any scheme of revenging himself upon an enemy, I am sure (unless he was narrowly watched) it would have ended in proclaiming the good qualities and promoting the interests of his adversary. Truth had so much more power over him than anger, that (whatever might be the provocation) he could not misrepresent nor exaggerate."

Again:

"A high merit in Sir James McIntosh was his real and unaffected philanthropy. He did not make the improvement of the great mass of mankind an engine of popularity, and a stepping-stone to power, but he had a genuine love of human happiness. Whatever might assuage the angry passions and arrange the conflicting interests of nations; whatever could promote peace, increase knowledge, extend commerce, diminish crime, and encourage industry; whatever could exalt human character, and could enlarge human understanding, struck at once at your father's heart, and moved all his faculties. I have seen him, in a

moment when this spirit came upon him, like a great ship of war, cut his cables and spread his enormous canvas, and launch into a wide sea of reasoning eloquence."

MEMORIAL

Of the President and Board of Managers of the American Society for colonizing the Free People of Color of the United States.

To the Senate and House of Representatives of the United States in Congress assembled:

The memorial of the President and Board of Managers of the "American Society for colonizing the Free People of Color of the United States,"

RESPECTFULLY SHOWS:

That your memorialists are delegated by a numerous and highly respectable association of their fellow citizens, recently organized at the seat of Government, to solicit Congress to aid, with the power, the patronage, and the resources of the country, the great and beneficial object of their institution—an object deemed worthy of the earnest attention, and of the strenuous and persevering exertions, as well of every patriot, in whatever condition of life, as of every enlightened, philanthropic, and practical statesman.

It is now reduced to a maxim, equally approved in philosophy and practice, that the existence of distinct and separate castes, or classes, forming exceptions to the general system of policy adapted to the community, is an inherent vice in the composition of society, pregnant with baneful consequences, both moral and political, and demanding the utmost exertion of human energy and foresight to remedy or remove it. If this maxim be true in the general, it applies with peculiar

force to the relative condition of the free people of color in the United States; between whom and the rest of the community a combination of causes, political, physical, and moral, has created distinctions, unavoidable in their origin and most unfortunate in their consequences. The actual and prospective condition of that class of people; their anomalous and indefinite relations to the political institutions and social ties of the community; their deprivation of most of those independent, political and social rights, so indispensable to the progressive melioration of our nature; rendered, by systematic exclusion from all the higher rewards of excellence, dead to all the elevating hopes that might prompt a generous ambition to excel—all these considerations demonstrate that it equally imports the public good, as the individual and social happiness of the persons more immediately concerned; that it is equally a debt of patriotism and of humanity to provide some adequate and effectual remedy. The evil has become so apparent, and the necessity for a remedy so palpable, that some of the most considerable of the slaveholding States have been induced to impose restraints upon the practice of emancipation, by annexing conditions, which have no effect but to transfer the evil from one State to another; or, by inducing other States to adopt countervailing regulations, end in the total abrogation of a right, which benevolent or conscientious proprietors had long enjoyed under all the sanctions of positive law and of ancient usage. Your memorialists beg leave, with all deference, to suggest that the fairest and most inviting opportunities are now presented to the General Government for repairing a great evil in our social and political institutions, and at the same time for ele-

vating, from a low and hopeless condition, a numerous and rapidly increasing race of men, who want nothing but a proper theatre to enter upon the pursuit of happiness and independence, in the ordinary paths which a benign Providence has left open to the human race. Those great ends, it is conceived, may be accomplished by making adequate provision for planting in some salubrious and fertile region a colony, to be composed of such of the above description of persons as may choose to emigrate; and for extending to it the authority and protection of the United States, until it shall have attained sufficient strength and consistency to be left in a state of independence.

Independently of the motives derived from political foresight and civil prudence on the one hand, and from moral justice and philanthropy on the other, there are additional considerations and more expanded views to engage the sympathies and excite the ardor of a liberal and enlightened people. It may be reserved for our Government, (the first to denounce an inhuman and abominable traffic, in the guilt and disgrace of which most of the civilized nations of the world were partakers,) to become the honorable instrument, under Divine Providence, of conferring a still higher blessing upon the large and interesting portion of mankind benefited by that deed of justice, by demonstrating that a race of men, composing numerous tribes, spread over a continent of vast and unexplored extent, fertility, and riches, known to the enlightened nations of antiquity, and who had yet made no progress in the refinements of civilization; for whom history has preserved no monuments of arts or arms; that even this hitherto ill-fated race may cherish the hope of beholding at last the orient

star revealing the best and highest aims and attributes of man. Out of such materials, to rear the glorious edifice of well-ordered and polished society, upon the deep and sure foundations of equal laws and diffusive education, would give a sufficient title to be enrolled among the illustrious benefactors of mankind; whilst it afforded a precious and consolatory evidence of the all-prevailing power of liberty, enlightened by knowledge and corrected by religion. If the experiment, in its more remote consequences, should ultimately tend to the diffusion of similar blessings through those vast regions and unnumbered tribes, yet obscured in primeval darkness; reclaim the rude wanderer from a life of wretchedness to civilization and humanity; and convert the blind idolater, from gross and abject superstitions, to the holy charmes, the sublime morality, and humanizing discipline of the gospel, the nation or the individual that shall have taken the most conspicuous lead in achieving the benignant enterprise will have raised a monument of that true and imperishable glory, founded in the moral approbation and gratitude of the human race, unapproachable to all but the elected instruments of Divine beneficence—a glory with which the most splendid achievements of human force or power must sink in the competition, and appear insignificant and vulgar in the comparison. And, above all, should it be considered, that the nation or the individual, whose energies have been faithfully given to this august work, will have secured,

by this exalted beneficence, the favor of that Being, “whose compassion is over all his works,” and whose unspeakable rewards will never fail to bless the humblest effort to do good to his creatures.

Your memorialists do not presume to determine that the views of Congress will be necessarily directed to the country to which they have just alluded. They hope to be excused for intimating some of the reasons which would bring that portion of the world before us, when engaged in discovering a place the most proper to be selected; leaving it with perfect confidence to the better information and better judgment of your honorable body to make the choice.

Your memorialists, without presuming to mark out in detail the measures which it may be proper to adopt in furtherance of the object in view, but implicitly relying upon the wisdom of Congress to devise the most effectual measures, will only pray that the subject may be recommended to their serious consideration, and that, as an humble auxiliary in this great work, the association represented by your memorialists may be permitted to aspire to the hope of contributing its labors and resources.

BUSHROD WASHINGTON,
President.

The memorial, after being read in the House of Representatives, and ordered to be printed, was referred to the Committee on the Slave Trade—Messrs. Pickering, Comstock, Condict, Tucker, Taggart, Cilley, and Hooks.

Inaugural Address of the President of the Republic of Liberia,

DELIVERED AT MONROVIA, BEFORE THE LEGISLATURE IN JOINT CONVENTION,

JANUARY 4, 1858.

FELLOW CITIZENS: On this occasion of meeting you, which introduces the juncture of my entrance

upon my second administrative term, I feel that duty and pleasure harmonize.

It is a duty, because the law makes it incumbent that I should take upon me at this period the solemn obligations of the oath of office; and it cannot be administered under more appropriate circumstances, than in the presence of my constituents here assembled this day.

It is a pleasure, because it affords me an opportunity to give expression to the profound sense of gratitude I feel towards you for the renewed demonstration of confidence reposed in me by entrusting to my care and supervision the affairs and interest of this nation as its chief executive officer for another biennial term.

I hesitate not to assure you that my sense of gratitude and obligation is greatly deepened in view of the cordiality and unanimity with which you have been pleased to bestow upon me the highest office in your gift the second time.

When in the retrospect I look, commencing a few months antecedent to the period of my inauguration two years ago, and call to mind the very critical nature of that juncture, and the actual vicissitudes through which we have been thus far safely conducted, I discover abundant cause for the most unfeigned acknowledgment to the Great Arbiter of nations for his guidance and overruling Providence by which we have been hitherto directed and supported in the administration of our national affairs.

Perhaps there is no period in the history of Liberia that has been regarded with more anxiety by the friends of our race abroad, as well as by many of our citizens, as having been more critical, than the period of the transition state of this Government when its first, its able, and its pre-eminent Chief Magistrate was in all probability to be succeeded in the incumbency by an inexperienced successor.

The enemies of our race have been incessant in their predictions of our failure to govern ourselves, which, if not before, they said would most assuredly take place soon after the critical period of transition. So current had this stale doctrine of the "incapacity of the colored race to govern themselves" become, as that it is said that a few of our own citizens did not so far escape the contagion as to have been entirely exempt from misgivings on this point; not intending thereby, however, any injury or disrespect to their race, though it is evident that the demonstration of that fact in our history would, in the future, be a favorable argument with the avaricious and relentlessly inclined of the oppressors of our race in justification of holding them in bondage.

The intervention of so short a space of time since my induction two years ago, renders it unnecessary for me to so particularize as to advert in detail to the dark and frightful cloud of destruction and death which hung so heavily over an important and extensive section of this Republic, not merely threatening, but actually resulting in spreading devastation and death, and which, if not timely checked, threatened to spread over the entire length and breadth of this land. I need not remind you that such was the danger and the distressing state of destitution into which at least eight-tenths of the Americo Liberian inhabitants of that interesting county of Sinoe were thrown, as that either an entire abandonment of the settlement, or the removal of a majority of the inhabitants to the other counties, was currently recommended and deemed indispensable in order to their subsistence; and what added still more to the critical nature of the period was the fact, that government, under a new,

untried, and somewhat inexperienced administration, had to depend mainly upon the patriotism and valor of her own citizens for both means and men for the arrest and suppression of death and devastation of their rapid strides, and for the restoration of peace and safety.

Need I remind you of another well-known fact, which constituted another circumstance in the combination before alluded to? I allude to the alarming degree to which the rancor of political party feeling had attained at that time; this was a matter of no small concernment to our most reflecting citizens.

What intelligent citizen is there, that can call to mind the state of political party feeling throughout this Republic in the years 1853, 1854, and 1855, without realizing serious emotions even at this remote period; especially when it is remembered to what a dangerous degree political strife, malignity, and resentment are liable to be carried by persons trained up under the disadvantages to which so large a portion of our citizens have been subject? For though I hesitate not to express the belief, that ours is the most forgiving of all other races, yet it strikes me equally forcibly that this trait clearly evidences our susceptibility of being precipitately raised to a very high degree of excitement, and consequently the danger of our transcending the bounds of reason and prudence, when our political feelings and zeal have thus attained their maximum of tension.

Surely it requires no extraordinary degree of perception to discover how very unwise it is, under such circumstances, to fan the flame of political strife and malignity, and how commendable is that policy, that employs all justifiable means for its extinguishment, and for the

cultivation of peace among all parties and classes. At all events, if it be possible that any one doubts the wisdom of such a policy, perhaps it will duly vindicate itself before many more political campaigns shall have passed away.

Having briefly adverted to well known facts which rendered the period of my induction two years ago peculiarly critical, I do not hesitate in the next place to frankly confess this day that I am fully sensible of the fact, that the discharge of my official duties has not been exempt from imperfections; and yet, from the cordial support I have received, as also from the very kind and patriotic disposition manifested so generally by my fellow-citizens, I feel satisfied that you rightly adjudged, that if those duties were discharged measurably imperfectly, they were nevertheless discharged honestly, and to the best of my ability; and no greater evidence do I desire of the existence of this belief on the part of the citizens of this Republic than has been afforded me by the unanimity with which they have been pleased, by their suffrage, to invest me the second time with the highest office in their gift.

In entering upon the administrative term that is now being closed, I strove, in keeping with the policy of my illustrious predecessor, to occupy the broad and unbiassed platform of the general interest of the Republic, irrespective either of geographical position or improper party bias. Feeling well satisfied as I did, that all who knew me intimately in life, did not doubt that I possessed the necessary courage, and would not hesitate in that sphere of life, when prudence dictated such a course, to employ the necessary mental or physical exertion in self vindication and defence, when assailed, I could therefore well afford,

after my induction, when I became intrusted in a great measure with the honor of the nation, to forego resentment toward any who had been my political opponents, and in the sincerity of my heart seek, in my official capacity, to promote their welfare in common with that of other citizens. I may have fallen short in carrying out this desire, but if so, the delinquency was unintentional.

I have always thought that it should be beneath the dignity of a public functionary to employ the power with which he is clothed, or the advantage of the position in which he may be placed by the suffrage of the people, for the purpose of being avenged upon political opponents; for though I highly disapprove, nay, condemn the conduct of such politicians and partisans who really compromise and prostitute all honorable principle for the purpose of political triumph, yet partyism in itself, when based and conducted on conscientious and honorable principles, is very commendable, and in a measure indispensable to the safe and healthy existence of a government. It is not, therefore, the mere existence of parties that is so dangerous, but it is the malignant spirit and impure motives with which they are sometimes conducted, which, in bygone days, have led to the humiliating subversion of governments more wise and more strong than ours.

In my efforts to cultivate a friendly and patriotic feeling among and between members of the various political parties, I have neither sought nor desired the extinction of any party, nor have I compromised a single political principle for the sake of promoting peace, or for the enhancement of my popularity. My political principles remain the same to day that they were ten years ago,

and to this assertion, I challenge successful contradiction.

I never was, and never will be, committed to a party any further than I conscientiously believe that such party pursues a proper course. It may be that there are some who are inclined to charge me with occupying an anomalous or indefinite political position; if there be such—though as yet I doubt it, they are certainly such politicians as attach more importance and merit to partyism than to principle. I doubt if the practical operations of the principles of any political party under the sun, since the days of Adam, have been entirely exempt from imperfections, so as to render them in every respect unexceptionable. It is no uncommon thing for members of the same political party to differ in opinion and practice on certain points of policy; and why should partisans in Liberia claim to have attained to a degree of political perfection hitherto unknown in our world? I judge for myself, and act in consonance with my convictions of right, irrespective of an improper party bias, though not without due consideration of and respect for the opinions and advice of others. This is the definition I now and forever give of my political position; it is the only one I care to occupy, and it is the only one I intend to occupy so long as I may be favored with a sound mind.

As it is my purpose to be both short and simple in this address, I will not recapitulate the measures and principles which I shall re-adopt for the purpose of enhancing the interest of this Republic in its various departments: these are stated in my first inaugural address delivered two years ago, which, to the best of my ability, I have striven to carry out: and has I hold it to be a maxim, "That a man's uniform course of

conduct is the only reliable exponent of his principles," you have had, in the two last years of my administration, what you may in the main expect as to the policy during the term upon which I am entering this day.

And with due respect and profound gratitude to my fellow-citizens of both parties for the honor they have so unanimously conferred upon me, I beg respectfully to remark, that as it is neither accordant with my purpose nor desire to be a candidate for re-election for the ensuing term, I feel sure that whatever else may be said against my sincerity in giving expression to the sentiments embodied in this address, I cannot be consistently charged with dissimulation in order to the enhancement of my popularity for re-election.

Fellow-citizens, we have safely passed the crisis of my first administrative term; portentous as were apparently the clouds that overspread the greater part of it, they have in due time discovered themselves to have been pregnant with mercy and blessing instead of permanent evil. As only a part of the result of our two years' efforts amidst difficulties, the area of the territory of this Republic has been increased forty per cent. The two healthy, beautiful and promising settlements of Careysburg and Robertsport have been formed, and four of those destroyed in Sinoe county, two years ago by war, have been partly rebuilt and re-occupied; rebellious tribes have been chastised and made loyal; native wars and misunderstandings have been settled; our foreign relations are both tranquil and respectful.

I am fully aware, that the commercial commodities, such as palm oil, camwood, ivory, &c., which are fluctuatingly afforded by the abori-

gines, are erroneously considered by some as the only reliable basis of our prosperity—as being the *summum bonum* to Liberia; and thus when the natives choose to relax their efforts in the supply of these, or when from the derangement of the seasons, or other causes, the trade in those articles becomes stagnated, they take it for granted that the only reliable channel to individual and national prosperity is closed, and set it down as an unmistakable sign of the approach of of our every interest to a vortex of destruction. I have frequently thought (and perhaps it was the object of Divine Providence to teach us that lesson last year) that if such erroneous notions cannot be corrected otherwise, it would be a blessing to us if a blight were to seize upon the palm nut, and upon every other commodity, (the exclusive product of heathen labor within this Republic) until all our chief and most active men shall have learned to regard the native trade as an auxiliary to, instead of a basis of individual and national prosperity and independence.

But as there is such a large majority of our citizens who are sound in their views on this subject, to such, and the Christian world, I will simply remark, that the industrial productive interest of this Republic at present, embracing agriculture, manufactures, mechanism, and arts, presents an encouraging prospect; the vast number of citizen and foreign visitors at the National Fair daily, during the week it was held in this city a fortnight ago, and the various departments of skill and industry that were so very gratifyingly represented, both as to quantity, quality, and taste, abundantly testify to the prospect of progress in Liberia in productive industry, far! far! exceeding the

expectations of the most sanguine ; so that the vast number of our citizens from the four counties of this Republic who were in attendance, have returned home encouraged to try and do more than they had ever attempted to do before, and with the belief that what they thought before was impossible to be done in Liberia can, by the proper effort, be accomplished ; and feeling more than ever indignant at, and laughing to scorn those whose effeminate fears and predictions had sealed the end of all things in Liberia months ago.

I thank God that I have been raised up under the circumstances I was ; that a combination of circumstances prevented my being raised up too effeminately. There are hardly any hardships, trials, and sufferings short of death, that are incident to new and remote countries, whether they spring from affliction, poverty, toil, or such dangers as are not a hair's breadth remove from death, that it has not been my lot in the order of Divine Providence to pass through during the 36 years of my residence in Liberia ; and though the gracious designs of a good and wise Providence were not then clearly understood by me—for I have been tempted during some part of that time to murmur and wonder why his hand was so frequently and heavily laid upon me, yet since, in my riper years, His wise counsels have been made clearly manifest to me, I thank him for every soul and body trying incident through which I have had to pass ; for thereby having become inured to the greatest difficulties, and consequently endowed with fortitude, I happily escape the imaginary frightful hauntings by which some few have seemed really or pretendedly to be annoyed, around whom in every imaginary direction,

startling spectres of national dissolution arise on every trival occasion.

Fellow-citizens, so far as Liberia is concerned, I have not for the last quarter of a century entertained a moment's despair of her success. The word *despair* has long since not only become obsolete in, but actually erased out of any political vocabulary. The enterprise in which we are engaged is manifestly of God. The good, great, and wise men in the United States who projected the great colonization scheme were influence thereto by the Holy Spirit, and His special Providence has been as unmistakably manifest in Liberia, during her entire history as well as in supervising the counsels and operations of the Society in the United States, as ever were the pillar of cloud by day, and of fire by night, to direct Israel's course to the land of promise.

It may appear to some fanatical in me when I assert, that I do not believe it to be in the power of any man or set of men, whether in Liberia or in foreign lands, to defeat the purpose of Jehovah with regard to our country and our race. It is true that the consummation of His gracious purpose may be somewhat retarded by our delinquency, but will never be entirely defeated by it ; for he will timely remove those of us out of the way who prove dangerously and incorrigibly delinquent, and will raise up more faithful ones in their stead. And so with the enemies of Liberia and colonization who dwell in foreign lands, they cannot permanently injure the cause ; their malignant misrepresentations, and forced remarks of disparagement with regard to the ultimate success of the enterprise, "especially the capacity of colored men in Liberia to govern themselves," may, for a very short time

somewhat retard the operations of the Society, and consequently measurably effect the interest of Liberia, but will as assuredly result in a reaction, as the fact of that darkness must give place to light. Their misrepresentation and forced disparagement almost invariably result in eliciting encouraging, and honorable facts respecting colonization and this rising Republic, which would have otherwise lain concealed, and thus, like gold which passes through the furnace, instead of suffering or losing anything thereby, comes out more pure and more to be appreciated and admired. Hence, contrary to most persons, I would hail with joy every renewed spasmodic effort of our enemies abroad—if it were not for the exceeding sinfulness of their conduct—to check by malignant representations the progress of this great enterprise, as being nothing less than an unmistakable prelude to a season of great prosperity and encouragement to the Society as well as to this Republic: for thus the wrath and folly of man are made to subserve Jehovah's gracious designs.

If those editors and others in the United States who predict such an evil and disreputable destiny for colonization, Liberia and our race in general, because of the rare occurrence of three or four months scarcity of domestic provisions in Liberia last year—arguing therefrom that the only proper condition of our race is that of servitude as exhibited in American slavery—were not on quite so good terms with themselves, and would allow their singular prophetic vision to retrovert for a moment from Liberia's present condition and future destiny to a retrospection of the moral, intellectual, and industrial condition of some of their own colonies during the first half century or more of their

history, I feel sure that their tongues and pens would become palsied in case they attempted any further forced remarks of disparagement at our present condition or evil predictions of our future destiny, unless the last good quality—susceptibility of shame—upon which we can venture to base our hope of their reformation, had become extinct in them. If the moral and industrial delinquencies of Liberia from her incipency to the present, equaled one-tenth of those delinquencies delineated in the histories of some of the American Colonies for the same length of time, and number of inhabitants, perhaps my misgivings for the ultimate success of the enterprise would have overcome me, and I might have yielded to despair; but until this is the case, I think reason and common sense dictate to Liberians to persevere and be of good cheer, and to regard all such malignant, shameless, and imbecile predictions with deserved contempt. Before the dismissal of this subject will you indulge me with the privilege of a repetition of the sentiment to which I had the honor of giving expression on the 15th ult., on the memorable occasion of inaugurating our First National Fair. It was simply this: "That when Liberia fails, when her national existence terminates, shall not only wish, but shall expect the world to terminate simultaneously; for Liberia is all the world to me, so far as temporal things are concerned, and when she does fail, to me all the world will have failed, for I have and desire no other earthly home; all my interest in the affairs of this world will have then come to an end."

Fellow-citizens, after doing myself the great pleasure of gratefully acknowledging the obligations I feel to be under to the officers who have

been associated with me directly and indirectly in the administration of the affairs of this government, who with very little exception have demeaned themselves with fidelity in their respective functions, I beg to close by assuring you, that with the prospects with which I am this day favored to enter upon the duties of another administrative term, I think we have abundant cause for gratitude to the Father of all our mercies as well as for mutual gratulations; for notwithstanding the pecuniary pressure, there are those among us, who are sufficiently intelligent, observant, and candid, to declare without a moment's hesitation, that the

prospect in Liberia, for real, substantial prosperity and independence, was never brighter at any previous period of her history. With this fact, associated with the hope I have, which almost amounts to assurance, that I shall witness no diminution of the wonted support and co-operation of my fellow-citizens generally, I enter this day—though solemnly, yet cheerfully, upon the very responsible duties of another executive term, with the solemn promise of serving your interest to the best of my ability.

STEPHEN ALLEN BENSON.
Government House,
Monrovia, January 4, 1858.

[From the Christian Intelligencer.]

African Civilization.

THE accounts which have hitherto reached us concerning the African tribes have been chiefly from parties interested in representing the worst phases of African character and life, as an excuse for maintaining the slave trade. Books of travels have indeed been occasionally published which revealed a higher civilization in the interior than was supposed possible. Mungo Park, the Launders, Denham, Clapperton, and others, have given their testimony to the existence of civilized communities in the interior of Africa; but these were regarded as exceptions, and their efforts not being followed up by exploring companies of colonists, or settlements for commercial and agricultural purposes, produced no permanent results. But the wonderful discoveries and adventures of Messrs. Livingstone, Bowen, and Thompson, and other Christian missionaries, have opened out a new field for missionary enterprise, and have, in a remarkable degree,

stimulated commercial activity in Central Africa.

The country of Yoruba, to which reference has been made in a former article, presents every inducement to the missionary colonist as well as to the missionary, to go thither with the blessings of Christian civilization. Its antecedents, position, climate, productions, and capabilities, all point to it as the hope of Western Africa. Hitherto the efforts of Christian philanthropists and missionaries have been much frustrated by the deadliness of the climate on most points of the coast. From this cause, chiefly, missions have languished, and laborers have been deterred from going to that interesting field of labor. But the explorations in Yoruba have entirely altered the views of friends of missions, and of Christian settlements in Africa. It is scarcely more hazardous to settle in Yoruba than in some of our Western States. It presents such attractive features, that already the various missionary

and philanthropic associations which labor for Africa's redemption are concerting plans of enlarged usefulness for that region. If these plans are carried out, we shall see mission stations and Christian settlements greatly multiplied there within the next ten years. It would not be at all surprising if, in addition, a lucrative commerce should spring up extending into the interior of Africa.

Yoruba is situated in that extensive and fertile portion of Central Africa which lies north of the Gulf of Guinea, and west of the Niger; upon that elevated plateau or table land which commences about forty or fifty miles from the coast; and is almost entirely free from the miasmatic influence which infests the lands bordering on the seashore. It is about two hundred and fifty miles from east to west, and nearly two hundred from north to south. In addition, there are several smaller kingdoms surrounding it whose inhabitants speak the same language, and have the same customs, etc., such as Iketu, Egba, Egbado, Ota, Ijebu, and others. This language is also spoken by tribes farther in the interior, and on the Niger, to which Yoruba is adjacent upon its eastern side. This language is spoken also upon the coast, and is that used by the inhabitants of Lagos, a large commercial town of 20,000 to 30,000 people, which is the emporium of trade in the Bight of Benin, and the port of landing for Yoruba. Bishop Payne reports a large number of European merchants as residing there, and conducting a lucrative commerce. He speaks of it as a place of growing importance. Illorin, another of the towns of Yoruba, contains 70,000 inhabitants, and is quite a civilized place; large numbers of the people read and write Arabic. Its inhabitants are mostly Mohammedans, and many are of the Pulot or Fellatah tribe, who are nearly white. Mr.

Bowen thus speaks of the country:

"Between Abbeokuta and the Niger, that is within a distance of one hundred and sixty miles, there are more than a dozen large towns, some of which are more populous than Abbeokuta. Central African houses are built in Moorish style, large and low, with many rooms opening into an interior court. The walls are made of clay, which bakes hard in the sun, and the roofs are generally thatched with grass. In some respects the Soudanese are considerably advanced from mere barbarism. Whether heathens or Mohammedans, they are clad in trousers and tunics. They are remarkably courteous in their social intercourse. Several rude arts are commonly practised, as the smelting of iron, and in some places of copper and lead; the manufacture of hoes, axes, adzes, knives, and swords; the spinning of cotton and silk; weaving and tailoring, both of which are regular professions; dyeing blue, yellow, and red; soap-making; brewing corn and millet; making palm and grass hats, also saddles, bridles, and sandals, and a sort of shoes and boots. Three towns in Nupe have the art of working on glass. But the great business of the people is agriculture, in which they are far more skillful and industrious than we have supposed. The principal crops are Indian corn, the same as our own, and the tropical yam. But they also plant cotton, sugar-cane, beans, and peas, sweet potatoes, cassava, ground peas, ginger, red pepper, etc., and the country is admirably adapted to coffee and other tropical productions of great value to the civilized world." Mr. Bowen's book is of thrilling interest throughout, and will more than repay its perusal. Among the great facts elicited by it are these: That Yoruba is a healthy and fertile region; that it is well

adapted to the cotton and sugar culture; that it is the key to Central Africa, and the yet unvisited *gold regions* of Soudan; that it is wide open to missionary influences; and that there is room for hundreds of thousands of enterprising colonists. The mere enunciation of these facts opens out a vast field for contemplation. We wonder that enterprising men of color do not perceive the directing hand of Providence in all this. Here is a field for the development of Anglo-African energy and talent. Asia has its mines of gold; Russia an ample store of the precious ore in the Ural

chain; England its vast treasure-house in the mines of Australia; the United States its unlimited supply in California. Why should not the inexhaustable riches of Soudan be brought into use at some future time. The natives would soon supply any demand which a legitimate commerce would create. Untold wealth exists but a few hundred miles in the interior of Africa, which can all be developed upon the introduction of Christian civilization. This idea is thrown out simply to show that enterprising colonists will not suffer who may go to Yoruba to found a Christian State. T. B.

[From the Southern Baptist.]

Rev. T. J. Bowen.

WE take pleasure in advising our friends of the movements of this beloved missionary who is now in this country. From the *Home and Foreign Journal*, we gather the following facts:

"It will be gratifying to the friends of this brother to know that his health is essentially improved, and that he is contemplating a return to his field. At present he is superintending the publication of his Yoruba grammar and lexicon, which are about to be brought out by the Smithsonian Institute. During the spring he will probably visit some of the Southern and South-western States procuring men, white and colored, to go with him to Yoruba, and funds to sustain them. It is of the highest importance that this great and interesting field, which God in his providence has opened to our Board, should be well cultivated. Will not the spirit of missions be so much increased in our churches as to force out many of their best men to the occupancy of this field, and to call

down by earnest prayer the Divine benediction."

In a late letter of Mr. Bowen to the Baltimore *True Union*, he makes the subjoined appeal for young men to aid in the Central African Mission:

"The Foreign Mission Board have determined on the establishment of a Manual Labor School in Yoruba, for the training of colored missionaries, pastors, and school teachers; and have made it my duty to collect funds, and seek for three or four good and pious young men to go out with me, and enter the school as students. We are anxious to find at least a blacksmith, a tinner, and cooper, and a bricklayer, who may instruct other students in these arts.

"We propose to labor from two to three hours daily in our shops, farm, and garden; and this, with the aid of our sheep, goats, and fowls, we think, will nearly or quite support the establishment. But we must appeal to the brethren here for money enough to pay the pas-

sage of our mechanics, and to purchase tools, books, etc., and a year's provisions.

"We (and especially I,) are anxious to find a proper white brother, who may take charge of the literary department of our school leaving the Biblical and industrial department chiefly to myself.

"I would be very thankful to any brother, who would even try to find a suitable colored man to go out with me to Yoruba, so soon as I can get ready to return.

"My heart has been much set on this work for several years. The Lord has already blessed us with a beginning sufficient to authorize the establishment of our school, and I feel the greatest assurance that he will always continue to supply us with a sufficient number of native

candidates for the ministry. If we can only send forth ten or fifteen faithful self-sustaining preachers every five years, all Central Africa may soon hear the gospel from the lips of their own countrymen. But the preaching of such men is not the only advantage to be derived from their existence. They will form a middle class of men, who will receive and transmit our influence to the people, thus giving the gospel a power over their hearts, which we cannot expect while there are but two classes in the country—the civilized white preachers, and the barbarous black hearers. It is impossible for us to approach so near the people in thought and sympathy as we desire.

"Yours in Christ,

"T. J. BOWEN."

Rev. Dr. Adger on the Slave Trade.

WE are gratified to see that the *Southern Presbyterian Review* takes decided ground against a renewal of the slave trade—indeed, the intelligent and religious of the south, we doubt not are, with great unanimity, opposed to it.

The fifth article of the *Review* for April, which is from the pen of the Rev. Dr. Adger, contains the following emphatic remonstrance against

THE REVIVAL OF THE SLAVE TRADE.

"In the name of the Southern people, especially of the religious class at the South, and still more especially of Southern Presbyterians, who raise our voice of protest against the re-opening amongst us of the African slave trade, whether openly or in disguise. And having brought to the notice of our readers the total change of attitude assumed

and being assumed by the abolitionists, we call on all true Southern men to abjure all present and future, as we have all past alliance, with their views and practices. We call on the press of the South to speak out and repudiate the doctrine of man-stealing. We call upon our fellow-citizens, and more particularly our fellow-Christians of the Southwest, not to tarnish their honor and ours by following the base lead of France, or of England; and not to set Christianity and the Bible against the South. The New Orleans *Picayune*, we are glad to observe, is protesting on the part of 'five-sixths of that city against this revival of the slave trade by indirection, and thus bringing into Louisiana gangs of Pagan laborers, fresh from the bloody and barbarous wars of the African coast.' It objects not so much upon any humanitarian ground on behalf of the imported negro, since it will tend to his ad-

vantage; but 'upon every ground of expediency and principle, and upon considerations of the interests and honor of the State.' It objects, as it ought to object, distinctly on the ground of those '*means of bringing about this transfer of the African to our shores, which are abhorrent to every feeling of what is right and merciful; means which make the slave trade a horror to many who conscientiously uphold the institution of slavery as it exists among ourselves.*' It states that the French Government does not disguise the fact that it deals in slaves. It well says 'there is no such thing to be had on the African coast as a negro willing to contract, and able to contract understandingly for a free laborer. The whole country is a drive for the chiefs who monopolize the traffic, and whom the new French market has incited to new wars for the purpose of getting captives.' This journal, to its honor, also says, 'If the design really be to bring in free emigrants from Africa, such proceedings are contrary to all the laws of the State which have aimed to hinder the increase of free blacks. But if the contract is to be made a device, by which the slave trade is to be covertly practised under authority of the State of Louisiana, then the scheme is not worthy of the manliness and honesty which ought to pervade the legislation of a sovereign State.'

"In conclusion, we have only to say that it is idle to deny the cruelty of the slave trade, and the equal cruelty of the apprentice trade as it operates in Africa itself. There are two many witnesses to this cruelty for any man to contradict. Mr. Bowen, the Baptist missionary from Georgia, resident seven years in Africa, and now on a visit home, says: 'Forty years ago the Egba kingdom contained more than 100 towns, some of which were six or

eight miles in circuit. In 1850 but one of these towns remained. All the rest had been swept away as a crop for the slave trade. The new system affords a safer passage across the Atlantic, but the 'apprentices' are collected by the same system of destructive wars which have already depopulated some of the finest districts of Africa. No sooner was it known that apprentices would be bought, than the chiefs in different places began to *make war upon their weaker neighbors.* My last advices from Africa told of famishing sieges and bloody battles to supply the French ships with emigrants.' Is it possible that any portion of our Southern people will stoop, like the French Emperor, to make themselves allies of those barbarian chiefs in Africa, who were ready to make war on their weaker neighbors as soon as they could get money by it? Shall we for cotton, and those chiefs for gold and silver, become partners in this business? Suppose it does benefit many of these negroes and their descendants—have we any right to employ those chiefs to kill other negroes in getting these, and get these by capturing whole villages? And shall we aim to do this bloody work under a false pretence? The bare suggestion is insulting. We may be sure our countrymen of the Southwest, if they have only time to understand the case, will decide it rightly. Mississippi and Louisiana will not covet a prosperity which shall be the fruit of crimes like this. They will not forget that States have a being as well as individuals, and therefore a responsibility for all their acts. They will not forget that there is such a thing as national honor and justice. They will not bring upon themselves, and indirectly upon their sisters of the South, the reproach of history and the frown of God."

The Regina Cæli.—Testimony of Eye-Witnesses.

ENOUGH has already appeared in our columns on the subject of this vessel, to vindicate Liberia from the reproach of the slave trade; but should any desire further evidence, we give below the testimony of respectable eye witnesses, of the Rev. Mr. Cowan, Agent of the Kentucky Colonization Society, who visited this ship while she was engaged in obtaining her emigrants; also of Hon. Mr. James, a citizen of Liberia and a Judge of one of her Courts, who was present in Monrovia when the Regina Cæli was brought there, and a witness of the proceedings against her. They both speak what they know, and testify what they have seen; and the veracity and the general character of both, are unimpeachable. Our friends, the Rev. Joseph Tracy, of Boston, and the Rev. Dr. Pinney, of New York, have published able communications on the subject, which are well known, having appeared in several of the popular journals. Liberia will doubtless soon speak for herself; though she has done it effectually already in her constitution, laws, executive messages, and negotiations.

From the Frankfort (Ky.) Commonwealth.

HEAR BEFORE YOU STRIKE AGAIN.

"Liberia is ready to sell its citizens as apprentices to any buyer who offers enough for a cargo."—*New York Weekly Times*, July 17, 1858.

I deny the charge.

1. On the 19th of December, 1857, I arrived at Cape Mount in Liberia, and the French ship Regina Cæli was lying at anchor, six miles above Cape Mount. I saw the purser of that ship several times. I learned from himself that he had on board of the Regina two hundred and twenty native Africans, who were to work for a number of years in Gaudaloupe as apprentices, he having bought their time. When I told him, I believed they would never return back to Africa, he promptly replied, they would be brought back.

2. On the 21st of December, 1857, I saw the king of the Vey tribe. In my conversation with him, the apprenticeship plan of the French was fully talked over. The king could talk English. The king told me that he, and many of his tribe, had sold persons they owned, as apprentices, and that the Frenchman had promised to bring them back when the time they were sold for expired. The king would not believe me that they would never return back to Africa. I do not think he would have any conscience about selling them as slaves, nor the Frenchman in buying them as slaves. But the laws of Liberia were not to be violated in the carrying out of the scheme. The Frenchman had an interpreter, a Krooman, who could talk French, English, and several languages spoken by different tribes.

3. I visited every settlement of the Liberians but three small towns, the largest of which had one hundred and twenty-seven souls, and the smallest thirty-three souls. I was seven weeks in making my tour in Liberia, examining into all matters that were necessary to know of the healthiness of the country, the contentedness of the Liberians with

their homes, and all the favorable and unfavorable things in the land to make it a good home for blacks in the United States who were free to go there and live: and I say on the honor of a gentleman, and the truthfulness of a Christian, that I did not hear that a Liberian had sold himself as an apprentice, nor that the Liberian Government had sold a criminal to the French or to any other nation as a slave or as an apprentice. But I did hear that Curtis, a Liberian, who emigrated to Liberia in 1823, from the United States, left the Colony in 1834 to live with the natives in the vicinity of Cape Mount, and was killed soon after in the native wars.

4. I ascertained, in my examinations to know the probability of the Liberians going back to heathenism, that during the existence of the Colony up to February 5th, 1858, twenty Liberians had gone to the different native tribes, and had adopted their heathenish customs and manners of life.

5. I did not find thirty Liberians desirous of returning to the Free or Slave States to live in as their future home.

6. It is said that ex-President Roberts is aiding and abetting the sale of apprentices. That person was absent from Liberia on a diplomatic mission to England and France, while the Regina had been collecting her "cargo," and returned to Liberia *only four days* before my arrival at Cape Mount. When in France he laid before the French Government the remonstrance of Liberia against her encouraging the apprenticeship plan of the native Africans, it being but the revival of the slave trade. For this remonstrance, the French Government refused to give to Roberts, for Liberia, the armed steamer that had been promised to Liberia.

7. It is said President Benson is conniving at this slave trade. I had frequent conversations with him on this very subject of French apprentices, and in the strongest manner he deplored the course of the French Government in this matter. And I have no hesitation in saying that I know there are Liberians sufficient in number and influence, and with moral courage enough to blow him "sky high," if he should connive at this work. There is moral sentiment, and high toned political character in Liberia.

8. The Liberian Government, during the last seven years, bought the coast northwest of Cape Mount, for eighty-eight miles, of the Vey and Gatlins tribes, who had down to the time of the purchase, been engaged in the slave trade. If these tribes had been selling slaves to the Frenchman, they had to embark on board the ship from *Liberian soil*. It is true Liberia had not an armed vessel large enough to recapture the Regina; *but it is true*, that Liberia had a military force that could whip the tribes for violating her laws, forbidding any one to buy, and take slaves from her soil. And I say, *what no gentleman will deny*, that if the Liberian Government would not by military force, *if necessary to be used*, stop the tribes from selling slaves to any foreigners, and embarking them on ship board from *Liberian soil*, the friends of African Colonization in the United States would by firm action denounce the Liberian enterprise, and give no more aid to emigrants to go to Liberia. The donors to the Colonization Society are persons of moral principles.

9. The Constitution of Liberia says: Article 2, Section 4, "There shall be no slavery within this Republic. Nor shall any citizen of this Republic, or any person resi-

dent therein, deal in slaves, either within or without the Republic, directly or indirectly." The laws of Liberia are full to carry out every point growing out of this fundamental principle.

10. In the treaty made between England and Liberia, November 1, 1848, the ninth article says, "slavery and the slave trade being perpetually abolished in the Republic of Liberia, the Republic engages that a law shall be passed declaring it to be piracy for any Liberian citizen or vessel to be engaged or concerned in the slave trade." This law, declaring it to be piracy, lies on my table.

11. In the treaty made between France and Liberia, April 17th, 1852 the tenth article says: "The French Government engages never to interfere in the affairs between the aboriginal inhabitants and the Government of the Republic of Liberia, in the jurisdiction and territories of the Republic." It certainly would be an interference with Liberian jurisdiction for the French Government to take slaves from the soil of Liberia.

12. Some seventy years ago, some of the Vey tribes invented characters and made an alphabet of their language. The London Church Missionary Society published a number of small books to aid the tribe to read. It is not to be wondered at that some on board of the *Regina* were found "*prepared to read and write*," says the letter of the Surgeon of the *Regina Cæli*. Time will show that God's providences have been doing great preparations for a moral change in Africa. I have declined noticing the statements about Liberia's engagement in the slave trade. But when the *Times* was put in my hand, containing the statement at the head of this article, I felt myself bound to answer the

charge in justice to Liberia, to the friends of African Colonization.

Let the Government of the United States, or the friends of Liberia, give to Liberia an armed steamer of sufficient size to recapture any merchant ship engaged in the apprenticeship plan, and my word for it, Liberia will bring the ship into her port, and enquire of those apprentices if they go *willingly* to serve for a time in any country, and if so, record their names and ages and tribe, and the length of time they are to serve, to see *that the contract is kept good* for the return, with all the disadvantages attending that return. Liberia would act in the matter. She would have a national sympathy that France cannot silence but by submission. There is existing a moral sentiment that rulers in Christendom *must regard*.

A. M. COWAN,

Agent Ky. Col. Soc.

Frankfort, Ky., July 28, 1858.

Mr. James testifies as follows:

The French ship *Regina Cæli*, of Nantes, Capt. Simmons, arrived on the Liberian coast not long since, and made application to the government for leave to procure emigrants for the purpose of making a settlement on the Isle of Bourbon. The application being in itself innocent, it was granted with the understanding that as soon as she had obtained as many as she wished, that she would return to Monrovia and obtain passports for them, as they would for any other free citizens. The French ship then proceeded to Sugaree, near Cape Mount, having previously entered a part of her cargo at Monrovia. After landing his goods to one of the chiefs of that country, the inhabitants, who are reduced to a degree of poverty paralleled only in

countries favoring slavery and making it an institution, very readily entered into engagements to furnish them with emigrants. They commenced to do so, and collected some hundred or more, and delivered them to the French commander. But so long had the slave trade been abandoned that these emigrants had no idea of being penned up on shipboard, and began to arrange plans for regaining their liberty; but being thwarted in every instance by premature discovery, they had well nigh given over; as the vessel intended to sail soon for her port of destination, without even complying with her engagement to return to Monrovia for passports, a proceeding that would deprive them of their last hope of being restored to the state from which they had been removed.

When, consequently, the captain went on shore to close his business and get as many more emigrants as he could, and while sending another party higher up the coast for the same purpose, the emigrants thought it a fit opportunity to carry into execution their last effort. They commenced at once, and murdered eleven Europeans who were on board, sparing the life of a French

doctor, who had been exceedingly kind to them, and they took command of the ship. As she was a vessel of 800 tons burden, and rigged in such a manner that they could not control her properly, they cruised about in the vicinity of Cape Mount for several days, or rather they drifted; for when the wind blew off shore she drifted to sea, and when the wind came from sea she went in shore, till they thought proper to let go anchor. They were afraid to land, as they might again be enslaved. Finally, the English Mail steamer *Ethiope*, Capt Croft, at the request of the French Consul at Monrovia, went and brought her into the harbor of Monrovia, and almost immediately after doing so, the emigrants—300 in number—made the best of their way on shore, and to their homes. Not until then did the Government of Liberia know by what means these emigrants had been procured. It appears that the greatest number of them had been kidnapped, and forced aboard that ship, making it nothing more nor less than the actual slave trade.

Very respectfully,

B. V. R. JAMES,

Judge of Liberia Court of Probate.
New York, July 15, 1858.

Extracts from an Address of the Yearly Meeting of the Religious Society of Friends, (London, 1858,)

ON THE CONDUCT OF CHRISTIANS AND CIVILIZED NATIONS TOWARDS THOSE LESS CIVILIZED AND ENLIGHTENED.

No one race is exempt from the effects of the Fall: none can claim an exclusive right to the privileges of the Gospel. Whether a man be a Jew or a Greek, a Saxon or a Celt, a Hindoo or a Hottentot, he is alike an object of the universal love of Him, "who hath made of one

blood all nations of men;" and who, in Christ Jesus, has proclaimed for all, the message of his free salvation. In the ways of his ordinary providence, and much more in the revelation of his grace in the Gospel, He has been pleased to present the highest possible exemplification of that kindness and love towards man, which it is his will that man everywhere should exercise towards his brother. How impressive is that teaching, hum-

bling alike to all sorts and conditions of men, in which our Almighty Father "commendeth His love towards us, in that whilst we were yet sinners Christ died for us." How precious is the bond of universal brotherhood revealed in the words, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Assuredly, then, it is a duty incumbent upon all, and especially upon those who bear the hallowed name of our one Lord and Redeemer, to *act towards man everywhere, however uncivilized or unenlightened, with that respect, with that consideration and love, which are due to our common nature, and to our common hopes.*

What have we that we have not received? Let their situation then awaken, not our contempt, but our compassion. Let us often reflect what we ourselves should have been under like circumstances, and shew forth our Christianity with that genuine courage, which consists not in returning evil for evil, but in the unflinching exercise of truth, justice, and mercy; which would do or suffer anything, rather than swerve from the eternal law of right. Can it be denied that the line of conduct here marked out, is in accordance with the dictates of Infinite Wisdom; and shall it yet be gravely asserted to be impracticable? Oh! that there were more faith to receive with reverential love and implicit obedience the doctrine and example of the Son of God, both as the authoritative exposition of the Divine will in relation to the conduct and government of man, and as evidence not to be shaken by any human testimony or legislation, of its universal adaptation to his wants and capacities.

What, indeed, have been the melancholy results of the opposite principles? No tongue can tell, no heart can conceive, the vastness or the depth of that suffering, the amount, or the bitterness of that woe, which men professing Christianity, and often under the pretext of its sacred name, have, within the last four centuries, inflicted upon their fellow-men in the less civilized or enlightened portions of the globe, to the destruction of myriads of human beings; the utter extinction, not of families only, but of whole nations and races. * * *

In the face of results so appalling, we cannot but be painfully impressed with the prevalence of the idea among many Christian professors, that the sword is to clear the way for the reception of the Gospel. Very affectionately, but earnestly, would we raise our protest against this dangerous mistake. "The wrath of man worketh not the righteousness of God." Deeply ought we to be humbled under the consideration, how greatly the works of the flesh have obstructed the spread of His glorious Truth. It is His mercy alone which has caused it anywhere to prosper, notwithstanding these obstructions. And to appeal to that mercy as in anywise sanctioning them, were high and unwarrantable presumption. It is his prerogative to overrule evil for good, but that does not make the evil good. The religion of Jesus is essentially a religion of love; its objects are righteousness and peace; it influences not by violence, but by persuasion. It was not founded, nor has it ever been truly promoted, by force of arms. In its early planting and marvellous preservation, it pleased Infinite Wisdom to give a testimony for all time, to the power of simple Christian faith in connexion with Chris-

tian practice—of meekness, forgiveness, and love, in alliance with truth and holiness. These are the weapons of heavenly temper which are still mighty through God to the pulling down of the strongholds of sin and Satan upon earth.

We turn with satisfaction and with rejoicing to the exertions which have been employed of later years for the diffusion of the Holy Scriptures, and of Christian knowledge and civilization, among some of the less enlightened tribes of the earth, as well as to every effort made under the constraining influence of the love of Christ, and under the guidance of His Spirit, to bring the heathen to the knowledge of the way of life and salvation through the Lord Jesus. Warmly do we desire that Christians everywhere may be more and more alive to their high vocation; and address themselves to the warfare against sin, ignorance, and superstition, relying on the power of our risen Redeemer, rather than on the protection of fleets and armies. Let us, in our intercourse with the heathen, never forget the allegiance which we owe to Christ; and let not a government that is called by that sacred name, allow itself to act towards them in a manner which would dishonor the individual Christian. Then would the way be opened, under the Divine blessing, for the spread of the Gospel, where war or conquest would have served only to disgrace its profession and obstruct its progress. As a nation we have been, and still are, greatly blessed of the Lord. We are distinguished by the arts and comforts of civilized life, by scientific and mechanical skill, by unnumbered privileges, and more than all these, by the extensive diffusion amongst us of the Scriptures of Truth. *Higher responsibilities are consequent upon these*

superior advantages, and are inseparable from them.

It is a remarkable feature of the present day, that Central Africa, through the discoveries of modern travellers and from other causes, seems now likely to be laid open, and will doubtless be attractive both to commerce and emigration. How signal is the opportunity thus afforded for carrying out the principles above developed. Far better would it be that Europeans and Americans should leave this vast region still unvisited or unexplored, than that they should be guilty of perpetrating there such crimes as those which have marked their conduct towards the negro population of other parts of Africa, or towards the red men of the American wilderness. Instead of commencing operations by armed factories and forts, and ending by conquest and annexation, may all the acts of civilized men, whether as explorers, as merchants, as settlers, as the officers and representatives of Christian governments, or in any other character, be conducted with a constant reference to that sacred law—"All things whatsoever ye would that men should do to you, do ye even so to them." The injunction not to covet the dwellings, the cattle, or any other of the possessions of our neighbor, was a Divine command under the law, and it is surely not less obligatory under the Gospel. If honestly obeyed by British subjects and by the British government, in its full import, at the very outset of an intercourse with these newly-opened regions, not only would the laying of one great stumbling-block in the way of conversion to Christianity be prevented; but, abstaining from wrong doing in this thing, Great Britain might, with a better prospect of success, plead with others to do likewise.

In the love of Christ, we would appeal to our fellow-countrymen. We trust that under the Divine blessing, this, our plea, may meet with a response in the hearts of many who, amidst the stir and pressure of active life, would shrink from disclaiming either the hopes or the responsibilities of the Christian. Nor would we withhold an earnest entreaty to those who are anxious for the spread of the glorious doctrines of the Gospel among the heathen, that they will bestow a calm and serious perusal on this appeal. May a conviction be continually cherished that the precepts of Christ are not mere theories, but commands graciously designed and fitted for man; and that they are therefore to be implicitly obeyed, in their comprehensive application to his whole conduct towards his fellow-man, civil, commercial, and social. The uncivilized appreciate Christian conduct, when they have but little knowledge of the truths upon which it is founded. The

heart that is steeled by oppression is melted by kindness. Love may prevail where fraud and deceit would only provoke irritation and disgust.

Let the religion of the Christian trader, then, be no longer disgraced by acts of violence or injustice. Let it commend itself to the consciences of men of every color and of every clime by fair dealing, by truth-speaking without any shade of deception, by pity and compassion, tenderness and love, patience and forbearance, to the brotherhood of mankind throughout the world. Thus would commerce become the bright reflex of our Christian profession, and contribute to prepare the way for the reception of the Gospel, by commending its holy truths to the acceptance of those to whom they have been unknown.

Signed in and on behalf of the meeting,

JOSEPH THORP,
Clerk to the meeting this year.

Sorgho and Imphee.

WE have received from A. O. Moore & Co., publishers, a valuable treatise on the Chinese and African sugar canes; their origin, varieties, and culture; their value as a forage crop, and for the manufacture of sugar, syrup, alcohol, wines, vinegar, &c., by Henry S. Olcott. Appearing at this juncture, (just as the maturing crops of these varieties of plants so recently introduced to the attention of agriculturists in the United States are beginning to be gathered,) it will be sought for with avidity. Appended, is an article on the crystallization of the juice of the sorgho, written by D. Jay Browne, Esq., of the U. S. Patent Office, for the next volume of the Agricultural Report: also a paper from Mr. Leonard

Wray, formerly a planter at Natal, who has been instrumental in introducing the value of the imphee as a sugar producing plant, prominently to public notice. Curiously enough, these two plants, having apparently the same properties and almost the same appearance, were received in Europe though from widely different sources, almost simultaneously—the one from Shanghai, in 1851, through the French consul, and the other from the southeast coast of Africa, in the country of the Zulu Kafirs. In their ability to yield crystallized sugar, afford nourishment for stock, in the requirements for cultivation, and other peculiarities, they are almost identical; but of the African plant there are no less than sixteen

distinct varieties, of various degrees of saccharine richness, and differing very widely in the time required for their maturity. In this respect, it seems peculiarly adapted to general cultivation. In the manufacture of sugar from the imphee, Mr. Wray says he has had the "most signal success." He regards the fact as established that wherever maize or Indian corn will grow and ripen its seed, there imphee will likewise grow and elaborate its juice so as to be suitable for sugar-making. Another important subject is thus referred to:

"Notwithstanding my numerous unsuccessful attempts some years ago to impregnate or fecundate the flowers of the sugar cane, so as to obtain a seed which would germinate and produce sugar-cane, yet I cannot help clinging to the plant (imphee,) as the only remaining hope we now have of effecting this interesting object. I have already taken measures to have new flowers of the sugar-cane brought into immediate and continued contact with those of the imphee, so as to ascertain with a certainty whether the sugar-cane will thereby be induced to perfect its seed, and on the other hand, whether the pollen of the cane flowers will produce any beneficial or other change in the character of the imphee seed."

This question Mr. Wray justly regards as of sufficient interest to engage the attention of every scientific and inquiring mind. With regard to the productiveness of the imphee, we extract the following:

"On an acre, if we have only 14,000 roots or stools, each stool will produce from five to twenty

canes, varying in weight from a quarter of a pound to $1\frac{1}{2}$ pounds, each affording, on a low average, therefore, we will say, 84,000 canes, weighing 65,000 pounds, capable of yielding seventy-five per cent. of juice; but if taken at only seventy per cent., then giving 44,100 pounds of juice, containing fifteen per cent. of sugar.

"If, from this quantity of juice, the manufacturer cannot manage to produce two tons of good, dry, fair-colored sugar, then he must be unskillful indeed.

"One English acre of imphee, grown under favorable circumstances, will yield fully two tons of dry sugar and even more; but I will not estimate the average return at more than $1\frac{1}{2}$ tons of fair, dry sugar, per acre, which it should most undoubtedly produce as an average crop."

Mr. Wray says he finds that there are now manufactured throughout the whole countries of Europe about 160,000 tons of beet-root sugar, obtained from about 400 English acres of land, forming an average of something like 800 pounds of sugar per acre, and argues that "no reasonable being can maintain for one moment that the produce obtainable from one acre of beet-root is any way equal to that derivable from an acre of imphee." Moreover, the expense of manufacturing sugar from the imphee is said to be much less. And, when compared with the sugar-cane, the advantages are declared to be still in its favor, so much so, that "the tropical planter will, of necessity, be compelled to adopt the imphee and discard the sugar-cane, as a mere matter of self-preservation.—*New York paper.*

The McDonogh Will Case.

WE find in the New Orleans papers of the 3d instant the subjoined interesting decision in the

McDonogh will case, delivered by Judge EGGLESTON in the Fifth District Court:

" *City of New Orleans vs. City of Baltimore et. al.*—The respective parties as above are legatees under universal title of the late John McDonogh, and suit was brought to effect a partition, either in kind or by licitation. Judge Eggleston's predecessor named experts to report on the practicability of such division, and this suit springs properly from a rule taken by plaintiff to have defendant, the African Colonization Society and the Society for Destitute Orphan Boys of New Orleans, to show cause why the report made should not be homologated and made the basis of the partition. The cities agreed to surcease the indivision upon the report; but the societies were opposed to such division as it proposed.

" No one, says Judge Eggleston, in keeping with article 1,215 of the Code of our State, can be compelled to hold property with another, unless the contrary has been agreed upon. Further, by articles 1,220 and 1,222, a stipulation that there never shall be a partition is null and void; and a will thus providing would be considered as not written. These legislative provisions demonstrate beyond contradiction the right of a co-proprietor of property in common to sue for a partition.

" The next question, then, is: Can the societies in question, who are to receive one-eighth each of the nett annual revenues of the estate, oppose the partition? I should say no, according to article 612 of the Code, and other authorities in Sixth Louisiana Reports, p 214, recognised by the Legislature in the acts of 185, p. 337, sec. 8, as the law on the subject. A like rule maintains in Courts of Equity. See 1 Story Ex., p. 730; 1 Johnson Chan. Reports, 140; 5 Payne, 518; and 6 Linn, 643.

" The next question, Are the societies annuitants or usufructuaries? can also be determined under the provisions of the code. Article 525 defines a usufruct; the second clause of the next article declares that there is a quasi or imperfect usufruct, and article 602 that the legacy to any of the revenues of a property is a kind of usufruct. Now, we see that the will gives to each of these societies, to be paid annually, one-eighth of the nett revenues for rent of the general estate, for certain declared purposes. This fixes upon the societies the character of legal or quasi usufructuaries. Here article 607 of the code is decisive as to the duration of legacies to corporations causing them to terminate with the existence of the corporations. The legacies to the societies, then, must be limited to thirty years each from the death of McDonogh.

" The principles adopted by the experts in estimating these legacies, I think, are founded in law and rest on a liberal basis, in giving \$84,230 27 to each society, after deducting the amount received by the Destitute Orphan Boys Asylum of this city, under the decision of the Supreme Court of Louisiana. That decision asserts that, the cities having assented to the partition made by the experts, there can be no opposition from other parties. The law clearly authorizes the severance of their communion of property, which public policy and national weal alike require.

" The court is next asked for its opinion regarding a question which was raised, but left without argument, as to whether the cities have any claims upon each other for claims of money under the legacies for a 'School Farm' and for an 'Asylum for the Poor?' The Supreme Court of the United States as well as that of Louisiana have de-

cided that the cities are the owners and legatees, under the will, of the property devised. If the legacies left to Baltimore and New Orleans respectively, for the establishment and endowment by one of a 'School Farm' and by the other of an 'Asylum for the Poor,' (institutions which have never been incorporated as the will directs,) cannot be executed by reason of their being in contravention of good morals, repugnant to the rules of public policy, or violative of some principle of law, they must be declared null and void. I give my conclusions without quoting the authorities on which they are based, or stating the processes of reasoning which lead my mind to them, as follows:

1. "They do not constitute *fide commissa* or substitutions, and do not fall under the prohibitive blows of the rules relative to them.

2. "McDonogh, by the conditions which he imposed upon his property, transcended the powers with which the law clothed him.

3. "He had no authority to give perpetuity to his succession and lock it up from commerce and circulation for the period which he manifestly intended; creating what he terms in his will his 'general estate,' endowing it with immortality, enjoining its augmentation by purchases as the revenues increase, and donating those revenues to the education and support of the poor forever; forbidding again that the same shall be alienated, and declaring that it shall remain forever the property of the 'school farm;' further, preventing any compromise between the cities by prohibiting the one from receiving from the other a sum of money for its respective proportions.

4. "McDonogh had no legal right to stamp upon the property donated to the cities, or to any other

person, natural or juridical, the character of inalienability. No one is permitted to give or sell property in mortmain: and that the testator intended the amortization and perpetuation of his property is beyond doubt.

5. "The testator is allowed to appoint executors for his will with powers only in keeping with law. He cannot endow them with authority to purchase real estate, to convert personal into real estate, and invest funds for an indefinite series of ages, because these are acts which appertain to the cities as attributes of ownership. The testator cannot charge his executors to thus go on increasing his fortune for years or ages to the accomplishment of any object of munificence. If not interdicted by the letter from performing such imposed duties, they are by the theory, motive, and genius of our legislation and jurisprudence.

6. "The sovereignty of the will of a testator over his property is confined to the property left at his decease, and not *post mortem* acquisitions. He cannot devise a scheme or agency for the acquisition, management, and administration of his estate after his demise. The law takes charge of it, and directs the mode of its administration.

7. "That the property bequeathed is to be administered through other agencies and instrumentalities than the cities to whom it belongs is violative of public policy, if not the positive legislation of the States. Cities are incorporated for the administration of property confided to them, and the public weal requires that they alone should exercise it.

8. "The law requires capacity in the legatee to receive the legacy at the testator's decease; or, if it be a conditional legacy, capacity in him to receive at the epoch of the fulfil-

ment of the condition. Now, at the date of McDonogh's death, in October, 1850, and on the establishment of his will in court, the 'Asylum for the Poor' and the 'School Farm' were not *esse*, and could not take the legacies. The Legislatures of Louisiana and of Maryland having abstained from incorporating said institutions, contrary to the order of the testator to have them incorporated, they are mere nonentities, and can assert no pretensions under the will.

"I have not deemed it necessary, says Judge Eggleston, in concluding his able opinion, to enter into a detailed analysis of the contents of this will, which is an immolation of verbiage, and dictated obviously to gratify the vanity and ambition, the caprice and love for notoriety of the testator, not to say his avarice, which latter quality probably pervades it in every line. Knowing that he could not possess and enjoy the property perpetually himself, he has attempted to impart immortality to it in the form of a testamentary succession, and to devote it *in perpetuum* to others, contrary to the established

principles of our testamentary jurisprudence. He has created himself an American legislator; he has abrogated and superseded the law of the land designed to alike govern and effect all the citizens of the State, and, taking his property from its dominion, has enacted a law for himself to govern the succession of his estate, acquired, and accretory for years to come; thus communicating to it extraordinary prerogatives, which no other property enjoys, and creating that monstrosity in government—an *imperium in imperio*.

"For these reasons I am of opinion that the portions of the will herein embraced and considered are violative of law, repugnant to social order and good morals, hostile to the genius of our legislation, and consequently impossible and void. Let the report of the experts, therefore, be homologated and approved, and made the basis of this judgment of partition between the cities, as well as of the estimate of the present value of the legacies to the societies in question."

Intelligence.

THREE Liberians, the Hon. B. V. R. JAMES, E. J. ROYE, and THOMAS M. CHESTER, are now in this country, and have published statements vindicating the Republic against any participation in the slave trade. Mr. Roye is a merchant of high standing, has been Speaker of the Liberian Senate, and a candidate for the Presidency. Mr. Chester, a few days ago, delivered a lecture at New Haven, which is highly commended by the press. He has issued a prospectus for the establishment of a journal to be called the *Lone Star of Liberia*. Being intimately acquainted with Mr. James, we concur in the opinion of Dr. Hall, of Baltimore, who says:

"I have never yet known the man whose word I would consider more sacredly true than that of B. V. R. James, a confidence based upon an intimacy of twenty years."

NEXT VOYAGE OF THE SHIP.—Let it be borne in mind, that the Packet Ship M. C. Stevens will sail from Baltimore for the several ports in Liberia, on the 1st day of November. All applications for freight or cabin passage to be made to the subscriber. Emigrants from Maryland desiring steerage passage will make application at this office, or to the traveling agents of the Society, in their respective districts. Price of cabin passage, \$100; steerage passage, \$35. Freight, 30 cents per cubic foot, or \$1.50 per barrel of 5 feet, payable in advance. Persons desiring freight will do well to apply early. Correspondents, or

those sending freight from a distance, will bear in mind to send bills of lading or receipts of carriers, by mail, prepaying all expenses to the ship, including drayage, portorage, and other incidentals in Baltimore.

JAMES HALL,
Agent for the Ship, Baltimore.

FOR SALE at this office, a few barrels of Liberia Syrup; also, sugar Samples of superior Liberia Mocha coffee. Those friendly to Liberia and disposed to advance her interests will please call.—*Maryland Colonization Journal, Baltimore, Md.*

ELDER PECK.

FEW of the present age, of any religious denomination, have performed so much labor, or accomplished more real good, than this veteran of the Baptist Church, who died at Rock Spring, Ill., on the 15th inst. He went into the Mississippi Valley in 1818, and he has labored in that vast region for forty years with a zeal, industry and success, which has rendered his name familiar in all the churches. In his character were blended all the elements which fitted him for the great work of his life. As pioneer, missionary, teacher, and historian he was alike useful and effective.

Elder Peck (some called him "Doctor," but those who knew him best would hardly recognize him by that cognomen) was not only an extraordinary man in the pulpit, but he was an accurate observer of men and things—the seasons and the changes connected with them—and treasured in his daily journal all that seemed to him remarkable in the material world. The St. Louis Republican says:—"He found time from his other labors to write many books, the publication of which did as much to enlighten the people to the East in regard to the climate, resources and people of the West, and to invite them thither, as has ever been contributed by any whatever. The amount of labor performed by him was extraordinary. He was never idle. He was always writing, or doing something for the good of his fellow man. Possibly, no man in the valley of the Mississippi was so familiar with its local history as Elder Peck. It belongs to others to write with more particularity of his character, his family relations, and his connection with the church, of which he was one of its most influential members."—*Albany Journal.*

FOR LIBERIA.—The brig George C. Ackery, which was advertised to sail from New York for Africa, last Tuesday, is the property of Mr. E. J. Roye, colored, of

Monrovia, and is engaged as a trader along the African sea-board. This is another indication of the growth of the commerce of Africa and the enterprise of the Liberians. There are some forty small vessels engaged in the coast trade of Liberia, built and owned in the country. Besides these the firm of McGill Brothers, colored men, own and run two schooners of some hundred tons each. One of these, the President Benson, has recently sailed from Baltimore, homeward bound, with a valuable cargo.—*Colonization Herald.*

OUR COLORED POPULATION.—The Methodist Episcopal Church, South, the past year, expended \$75,000 on missions to slaves.

A LIBERAL PUBLISHER.—In England, Dr. Livingstone's volume of travels is now in its thirtieth thousand, and sells at a guinea. Murray, the publisher, undertook to give him £2,000 out of the proceeds of the first edition of 12,000 copies. When the second edition was called for, the publisher wrote to the author that he should have a third of the profits. A third and a fourth impression were demanded, and this princely publisher informed the traveler that he should have half the profits of all the editions together, first, second, third, and fourth. Moreover, Murray paid up the money at once, and Livingstone had it in his pocket before he left for Africa.

SLAVERY IN DELAWARE.—One of the Delaware papers has recently come out with a long and earnest editorial in favor of the abolition of slavery in that State. It institutes a comparison between Newcastle and Sussex counties, the former being practically a free, and the latter a slave county. In the former, improved land is worth over fifty-three dollars per acre, while in the latter similar land is worth but seven to eight dollars per acre. The plan of extinction proposed by the paper to which we have alluded, is to make all children born or brought into the State after the next 4th of July, free at the age of eighteen or twenty-one years. This, it is thought, will affect no individual slaveholder seriously, while it will have an instant and powerful influence on the general prosperity of the State.

AFRICAN COTTON is beginning a career of inevitable and great moment to Africa and the world. Mr. Thomas Clegg, a large cotton-spinner at Manchester, states, in the London Daily News, that his consignments of cotton from the native traders in Abbeokuta, amounted, last year, to

225,000 pounds, at a cost of about eight and a half cents a pound, cleaned and delivered; while its value in the market, notwithstanding the recent fall, is fourteen cents. Three makers of gins have, within a short time, sent out to Africa two hundred and fifty cotton gins, ordered by the natives, and generally paid for on delivery. There are four packing-presses in operation at Abbeokuta. As to the cotton in the seed, there is no scarcity of that. There is always plenty offering, and the people of Abbeokuta cannot be made to believe that England can purchase all they can produce.—*Western Ch. Advocate.*

BIBLES FOR SLAVES.—We clip the following paragraph from a New Hampshire journal:

"Henry Ward Beecher, in his 'Life Thoughts,' says: 'The Bible Society is sending its bibles all over the world—to Greenland and the Morea, to Arabia and Egypt; but it dares not send them to our own people. The colporteur who should leave a Bible in a slave's cabin *would go to Heaven from the lowest limb of the first tree.*'"

If Henry Ward Beecher, or our northern exchanges who copy this calumny against the Christianity of the South, will send us a thousand bibles, we engage that they shall be left, every one, in the cabins of slaves! We engage, moreover, that not a syllable of complaint on this account shall fall from the lips of any Virginia gentleman—though he stands apart from the church himself!—*R. Herald.*

EXPECTED EMIGRANTS FOR THE NOVEMBER EXPEDITION.

THE Rev. John Orcutt, Travelling Secretary of the Society, writes from Boston under date of August 23d—

"I have just returned, thus far, from the meeting of the General

Association of New Hampshire, and since my arrival here I am informed that the Massachusetts Emigrants, at one of the regular meetings of the Association held last Tuesday evening, resolved to embark for Liberia in November next. I have no doubt that a dozen families of them, at least, will carry out such resolution.

* * * * *

"They will be an addition to the Liberians of uncommon value and usefulness, if their lives are spared. The most of the adults of the entire company are professing Christians."

CAPTURE OF A SLAVER.

The United States brig *Dolphin*, Lieut. John N. Maffitt commanding, arrived at Key West on Sunday, the 22d instant, from the coast of Cuba. She captured the brig *Putnam*, (with the name *Echo* painted on her stern) with 318 negroes, and sent her in charge of Lieut. Bradford and Second Lieut. Carpenter, to Charleston. The following telegraphic despatches are received from Charleston, August 28:

"The captured Africans, brought into port by Lieut. Bradford, of the U. S. brig *Dolphin*, this morning, have been quarantined."

[SECOND DISPATCH.]

"*Charleston, Aug. 28.*—The cargo of Africans have been landed at Castle Pinkney, in charge of the United States Marshal. The affair has created much excitement."

Receipts of the American Colonization Society;

From the 20th of July to the 20th of August, 1858.

MAINE.

By Capt. George Barker, (\$5.)
viz:
Wiscassett—Capt. P. Lenox, toward life-membership..... 5 00

NEW HAMPSHIRE.

By Capt. Geo. Barker, (\$87.50.)
viz:
Keene—Dr. D. Adams \$5, W.

H. Wheeler, F. A. Faulkner, \$1 each—\$7. *Charlestown*—George Olcott, \$3, S. Wilder, \$1—\$4. *Hanover*—N. Lord, J. W. Patterson, and J. N. Patterson, \$1 each; Cash, 50 cents—\$3.50. *Lyme*—Gen. D. Culver, \$10, E. Franklin, Hon. D. C. Churchill, D. C. Churchill, jr., each \$5; F. F. Dodge,

\$2, Col. Thos. Perkins, \$1.50, Capt. C. Skinner, A. G. Washburn, A. Southard, S. Farnsworth, S. S. Grant, Deborah Gilbert, Dr. A. Smalley, Rev. E. Tenney, Mrs. Judge Churchill, \$1 each; J. L. Gilbert, Mrs. Steele, and L. Fitch, 50 cents each; Mr. Turner, 25 cents—	
—\$39.75. <i>Oxford</i> —Mrs. Lucy Campbell, \$2, Rev. E. Merrill, \$1—\$3. <i>Meriden</i> —Rev. S. B. Blanchard, M. Wells, 50 cts. each; C. S. Richards, Dea. S. B. Duncan, Dea. D. Morrell, \$1 each—\$4. <i>Cornish Flat</i> —Mrs. F. M. Ripley, and J. Wyman, \$1 each; Cash, 25 cents, and Cash, 25 cents—	
\$2.50. <i>Acworth</i> —Captain E. Woodbury, Rev. A. Foster, Rev. J. Willey, D. Blanchard, B. C. Finley, \$1 each; Madam Haward, 75 cents, Sundry persons, 50 cts. and 25 cts.—\$3.50—\$9.25. <i>Paper Mill Village</i> —Dea. W. Breed, \$1.50, D. Hatch, \$1—\$2.50.....	87 50
By Rev. John Orcutt, (\$67,) viz:	
<i>Keene</i> —Mrs. Appleton, \$50, J. Calony, Dr. D. Adams, \$5 each; Mrs. Newcomb, \$3, Rev. W. O. White, \$2. <i>Claremont</i> Simeon Ide, \$2.....	67 00
	154 50

VERMONT.

By Capt. Barker, (\$1.50,) viz:	
<i>Northwich</i> —Mr. Blodget, and Mr. Hutchinson, each 25 cents—50 cents. <i>Hartford</i> —Allen Hazen, \$1.....	1 50
By Rev. J. Orcutt, (\$52 25,) viz:	
<i>Woodstock</i> —Collection in Dr. Clement's Church, \$20.25. <i>Brattleboro</i> —Collection in Rev. Joseph Chandler's Church, \$14 50. <i>Bellows' Falls</i> —A. A. Stone, E. W. Bancroft, \$5 each; H. E. Staughton, \$3, H. Atkins, \$2, H. F. Green, M. Wentworth, \$1 each; Col. Hide, 50 cents—\$17.50	52 25
	53 75

MASSACHUSETTS.

<i>Worcester</i> —Legacy of Mrs. L. H. P. Goodell, deceased.....	45 00
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RHODE ISLAND.

By Capt. G. Barker, (\$8,) viz:	
<i>Barrington</i> —Fourth of July collection in Rev. F. Horton's Church	8 00

By Rev. John Orcutt, (\$184.50) viz:

<i>Newport</i> —Thomas R. Hazard, \$25, Mrs. E. DeWolf Thayer, \$10, Miss Harriet Clark, Samuel Allen, Miss Caroline King, R. B. Kinsley, Samuel Engs, G. H. Calvert, John T. Bush, each \$5; Mrs. Mary Bull, Wm. Guild, R. P. Berry, each \$2; Mrs. DeWolf, Miss DeWolf, Mrs. Littlefield, W. Newton, Miss H. N. Bailey, Mrs. Jos. Bailey, W. A. Clark, each \$1; Miss Elizabeth Easton, \$2 50, Individuals in the Society of the Rev. Charles H. Malcom, \$30, to constitute him a life-member of the A. C. S.....	115 50
<i>Bristol</i> —Mrs. Hannah Gibbs, Mrs. Ruth DeWolf, each \$15, to constitute George W. Carr of Warren a life-member of the A. C. S.; Wm. Fales, Robert Rogers, each \$10; Mrs. Lydia S. French, \$5, in full to constitute the Rev. Joseph Trapnell, jr., of Keokuck, Iowa, a life-member of the A. C. S.; J. D. W. Perry, \$1, Miss Charlotte DeWolf, \$5.....	61 00
<i>Warren</i> —Mrs. Hannah Smith, Mrs. Wm. Carr, each \$3; C. T. Child, \$2.....	8 00
	192 50

CONNECTICUT.

By Rev. J. Orcutt, (\$46,) viz:	
<i>New Haven</i> —Geo. Hoadley, Judge Croswell, each \$5; Mrs. Fenn, \$1.....	11 00
<i>Meriden, west</i> —Hiram Butter, \$10, Judge Brooks, \$5.....	15 00
<i>Milford</i> —Collection in the Rev. Dr. Brace's Church	20 00
<i>Groton</i> —Collection in Cong. Ch., by Rev. A. Pomeroy, to complete life-membership of R. C. Reynolds.....	10 00
<i>Fairfield</i> —Collection in Cong. Ch. by the Pastor.....	40 00

NEW JERSEY.

<i>Branchville</i> —Collection in Ref'd Dutch Ch., by Rev. W. Pitcher,	8 00
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DELAWARE.

<i>Wilmington</i> —Bequest of Miss Margaret Macky.....	150 00
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TENNESSEE.

<i>Lookout Mountain</i> —Mrs. Emma S. Cameron, to constitute her husband James Cameron a life member.....	30 00
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OHIO.

<i>Norwich</i> —Collection in Pres. Ch. by Rev. S. Wilson.....	3 30
<i>New Concord</i> —Collection in Pleasant Hill Church, by Rev. S. Wilson, Pastor.....	8 25
<i>Huntington</i> —Rev. A. R. Clark. By Rev. E. G. Hamilton, (\$599.88,) viz:	3 00
<i>Danton</i> —Henry Stoddard, and Thomas Parrott, each \$100; R. W. Steele, \$25, E. W. Davis, J. D. Phillips, J. G. Lowe, A. J. Stoddard, V. Winters, \$10 each; L. C. Cornley, William Dixon, P. Odlin, J. V. Doup, P. M. Harmon, D. B. John, W. J. Lamme, Henry Herr- man, J. McDaniel, D. Keiper, B. M. Ayres, H. T. Brown, D. K. Boyer, J. Kinney, D. Davis, T. L. Babbitt, J. V. Walters, E. A. King, S. Yate, J. E. Edgar, C. L. Decker, A. Decker, D. W. Iddings, D. E. Ward, J. C. Smith, J. D. Lowe, D. W. Winters, C. Koener, C. Harries, E. A. Parrott, G. G. Prugh, A. Ca- hill, L. Craighead, J. C. Pierce, J. L. Welton, T. J. S. Smith, R. J. King, D. H. Dryden, J. Gebhart, Foote v Callender, J. H. Pierce, J. Harries, C. Ells, W. Conover, G. Kenne- dy, A. B. Irwin, Phebe Steele, J. W. Harries, Henry Stoddard, jr., R. D. Harshman, \$5 each; J. H. Kiersted, D. & F. B. Shull, Dr. S. Haynes, H. Conover, W. S. Phelps, J. Clingman, J. D. Loomis, Leon Moore, C. H. Greene, S. M. Brown, \$3 each; D. P. Nead, H. Strong, J. B. Kenney, R. R. Dickey, Thos. F. Thresher, J. Bunstone, Dr. E. Conway, C. G. Grimes, Young & Gump, G. M. Young, J. H. Pendle- ton, \$2 each—\$577. <i>Chillicothe</i> —Collection in the First Pres. Church, \$22.83	599 88

614 43

ILLINOIS.

By Rev. John Seys, (\$200.44) viz: <i>Jacksonville</i> —M. E. Church, East Charge: Dr. D. W. Brown, Mrs. R. P. Brown, each \$10; Miss Hattie Brown, M. Stacy, each \$.; G. W. S. Callen, John Mathers, each \$2; J. S. Van-	
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winkle, E. D. Vanwinkle; San- derson, W. H. Reed, H. H. Sansom, John Coppinger, W. Sharp, Thomas Barber, C. W. Dunbrack, C. H. Dawson, Dr. G. Y. Shirley, James H. Bur- nett, Sarah Neil, Rev. H. Spal- ding, C. W. Mathews, M. Saunderson, W. Mathers, M. Rapp, R. Mathews, B. F. Gass, Cash, E. E. Rucker, S. Rucker, B. R. Upham, each \$1; J. Bell, Peter Alton, Cash, Julia A. Dawson, E. M. Spalding, M. L. Spalding, M. Smith, W. H. Barbour, J. W. Plum- mer, each 50 cents; Cash, 70 cents—\$63.20. M. E. Church, West Charge: W. Brown, R. Lambert, each \$5; W. Guy, J. Gorham, Mrs. C. Rockwell, each \$2; W. Needham, James Neil, John Davis, C. Hook, S. B. Justice, J. Tomlinson, D. Hamilton, W. Hamilton, M. A. Cannon, Mrs. Koscial- owski, Mrs. R. Veitch, J. Van- winkle, Mrs. M. Reed, Martha H. Taudy, J. F. Langley, W. N. Ross, Mrs. Reawick, Mrs. Capps, each \$1; M. S. Sawyer, John Atyou, J. S. Searfoss, each 50 cents; Hannah Neil, Angeline Scott Billings, each 25 cents; Cash collected, \$7.75, —\$44. First Presbyterian Church: Mrs. E. Ayers, \$20, Mrs. R. Weir, \$10, R. Nut- ting, Mrs. E. Duncan, D. A. Smith, each \$5; F. Stevenson, \$3, A friend, W. Catlin, each \$2; Mrs. E. Pierson, Mrs. Dr. H. Jones, Joel Catlin, L. Hat- field, Mrs. S. H. Roberts, A. Smith and Lady, L. R. Par- sons, G. G. Sillick, T. W. Catlin, W. C. Stevenson, each \$1; Mrs. M. A. Glover, Mrs. R. Glover, W. J. G. Nutting, Miss E. Eddy, each 50 cents; Mrs. Skeen, 25 cents, Cash collection, \$10.35 — \$74.60. Baptist Church: J. W. Goltra, \$5, G. W. Fox, Dr. B. Gillet, 2 Misses Bibb, Miss Eggbert, Bro. Rolney, J. H. Alderman, each \$1; W. H. Higgins, 50 cents, J. D. Higgins, 25 cents, Cash collection, \$3.25—\$16.50. Miscellaneous, \$2 14.....	200 44
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MISSISSIPPI.

<i>McLeod's</i> —"Salem High School," by the Rev. J. H. Thomson..	4 00
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NEBRASKA TER.

Omaha City—John Harris, "a thank offering for his safe return home,".....

5 00

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MAINE.—By Capt. G. Barker, (\$141,) viz: Bangor—E. Coe, to Aug. '58, \$2. Brewer—D. Barstow, in full, \$4. New Castle—B. D. Metcalf, to Jan. '59, \$1, William Hitchcock, to Sept. '58, \$1, E. Taylor, to Nov. '58, \$1, Capt. S. Hanley, to Sept. '58, \$1, Col. J. Gidden, to Sept. '58, \$2, D. Day, and J. Day, to Sept. '58, \$1 each; Thomas Chapman, 2d, to May, '59, \$2. Hallowell—Hon. J. Hubbard, to Jan. '59, \$2. Wiscasset—Captain P. Lenox, to Dec. '58, \$1. Sheepscot Bridge—Wm. P. Lenox, for Capt. T. Lenox, to May, '59, \$1.....

20 00

NEW HAMPSHIRE.—Keene—Mrs. R. H. Cooke, to July, '59, \$1. Charlestown—Rev. A. Ayer, to July, '59, \$1. Hanover—C. Benton, Dea. A. Pinneo, and J. Terry, each \$1, to July, '59. West Lebanon—C. B. Haddock and J. D. Hosley, each \$1 to July, '59. Lebanon—C. Benton, \$1 to July, '59. Lyme—Captain C. Skinner, \$1 to July, '59. Haverhill—M. Bailey, \$1 to July, '59. Concord—J. D. Sleeper, \$1 to July, '59. Haverhill—D. F. Merrill, \$1 to July, '59. Cornish Flat—Hon. E. Jackson, \$1 to July, '59. Acworth—N. Warner, Mrs. Lucy McLure, Dea. L. Sladur, Wm. Prentiss, S. Finley, Jesse Slader, John Grout, M. M. Warner, C. H. Brook, Rev. D. Page, Thomas M. Dickey, E. Grout, Miss S. K. Perham, and B. C. Finley, \$1 each to July, '59. South Acworth—Dea. S. Hardy, R. Bingham, and A. Houston, each \$1 to July, '59. Paper Mill Village—Dea. S. Cragin, Rev. N. G. Goodhue, and Dea. A. Holden, each \$1 to July, '59. Langdon—Dea. E. Holden, \$1 to July, '59. Keene—Z. Newell, \$4 to May, '59, A. Wilder, \$1 to Jan. '59, G. Tilden, \$1 to June, '59, John Elliott, \$2 to Aug. 1860. Charlestown—H. Hub-

bard, jr., \$10 to Aug. '60, G. Olcott, \$2 to Jan. '59. Lyme—A. Murston, F. F. Dodge, O. K. Porter, \$1 each to June, '59. Haverhill—Dr. P. Spaulding, N. B. Felton, Hon. J. Pa e, \$2 each to Jan. '59. South Haverhill—N. M. Swazey, \$2 to Oct. '58. Meriden—Rev. E. T. Rowe, \$1 to June, '59, Dea. S. B. Duncan, and Dea. D. Merrill, \$1 each to Nov. '58. Cornish Flat—Mrs. F. M. Ripley, \$1 to Nov. '59. Acworth—Edward Woodbury, \$4 to Aug. '59.....

76 00

VERMONT.—Norwich—M. D. Baxter, William Loveland, Dea. H. Hutchinson, Rev. S. Boardman, Dan. O. Gillette, \$1 each to July, '59, Hon. A. Loveland, Dr. J. Davis, J. Emerson, \$1 each to Jan. '59, J. Hazen, \$1 to Nov. '58. Thetford—A. Howard, \$5, Mrs. A. Conant, \$4, Miss Mary G. White, \$2, each to Oct. '58; Dr. E. C. Worcester, \$1 to April, '59, G. Slade, \$1 to July, '59. North Thetford—Wm. H. Latham, \$3 to Jan. '59, S. Y. Closson, \$2 to Jan. '59, A. Howard, \$1 to July, '58. Newbury—F. Keyes, \$2 to Oct. '59, Mrs. A. Atkinson, \$1 to Dec. '58, D. W. Ladd, \$1 to Oct. '58. Bradford—Dea. G. W. Pritchard, \$5 to Oct. '59, J. A. Hardy, \$3 to Dec. '58. Belkows' Falls—M. Wentworth, \$1 to Aug. '59.....

41 00

MASSACHUSETTS.—Lowell—John F. Rogers, \$1 to Sept. '58, J. G. Carney, G. H. Carlton, Wm. S. Southworth, \$1 each to Jan. '59.....

4 00

CONNECTICUT.—Mriden—Hon. Walter Booth, to June, '59...

1 00

VIRGINIA.—Prince Edward—Jos. Dupuy, to Jan. '59.....

2 00

KENTUCKY.—Hartford—H. Stevens, to Jan. '59, \$1. Maysville—Jas. Artus, to Jan. '59, \$1,

2 00

MISSISSIPPI.—McLeod's—Martin Moody, to Aug. '59.....

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TEXAS.—Swartwout—R. S. Grant, in full.....

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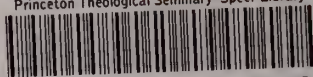
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